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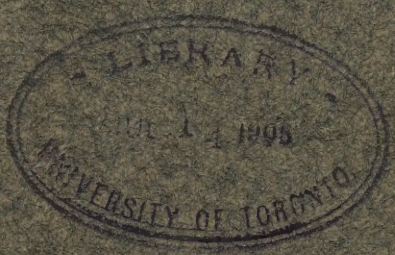
# Catalogue of an Exhibition of . . Manuscripts and Printed Books .




MARCH 7th, 1905

# The John Rylands Library Manchester. Catalogue of the Manuscripts and Printed Books exhibited on the occasion of the Visit of the National Council of the Evangelical Free Churches

MANCHESTER, 7th MARCH, 1905

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## Case No. 1.

# Biblical Manuscripts.

1. **Hebrew Megillath Esther: A Scroll of the Book of Esther.**

*On Deer-skin. 16th century. (Heb. 11).*

The Esther Roll or Scroll was used in the Jewish Synagogues on the eve and in the morning of the feast of Purim.

2. **Hebrew Hagada: Services for the first nights of Passover, for the Sabbath preceding the Festival of Passover, and the days of the Passover Festival.**

*On vellum. 15th century. (Heb. 6).*

Profusely illuminated, with tinted arabesques intertwined with Hebrew texts. The manuscript was written either in the South of France or on the borders of Spain.

The pictures shown represent:—The upper compartment: *The killing of the Passover lamb, the sprinkling of the door-posts with the blood, and the roasting of the lamb.*

The lower compartment: *The Passover night entertainment, when four cups of wine, symbolical of scriptural allusions to Israel's redemption, are successively poured out for each member of the company sitting round the table.*

3. **Samaritan Pentateuch.**

*On vellum. A.D. 1211. (Sam. 1).*

Written in bold majuscular characters for public liturgical use.

**4. Coptic Gospel Book: Fragment in Sahidic or Thebaic of St. Luke's Gospel, containing ch. iii. 8—vi. 36.**

*On vellum. About A.D. 550. (Cop. 5).*

The readings in this fragment are said to correspond with those of the most ancient manuscripts. To the headings a kind of rough concordance has been appended, *e.g.*, at Luke v., 18, the reference is to John v., 8, Matth. ix., 2, Mark ii., 10, in which it is to be observed that St. John's Gospel stands first.

**5. Syriac Gospel Book: The four Gospels in the original Peshito, or "Simple" version.**

*On vellum. About A.D. 550. (Syr. 1).*

Written in large bold Estranghelo letters of the most archaic type.

**6. Syriac New Testament: The Gospels in the Peshito version, and the remaining books in the Heraclean version.**

*On vellum. About A.D. 1000. (Syr. 2).*

Remarkable as being the only complete Syriac New Testament of any antiquity in any library in Europe. The Apocalypse in the Heraclean version is not found in any other known manuscript.

**7. Greek Gospel Book: The four Gospels, with tables of Eusebian canons, prologues, etc.**

*On vellum. About A.D. 1050. (Gr. 1).*

Very neatly written in a small hand; with illuminated architectural patterns for the Eusebian canons, full-page miniatures of the Evangelists, and half-page decorative patterns at the beginning of each Gospel, all in Byzantine style. On the last page is a note of the birth of a girl on October 2, 1320.

The full-page picture of St. John is of interest as being probably the earliest occurrence in a manuscript of the hanging lamp, and the hasp-lock and key. The other materials: knife, pen-box, book-closet, and ink-vessel, are worthy of notice.

### 8. Greek Gospel Book: The four Gospels.

*On vellum. 12th century. (R4592).*

This manuscript, which is a very fine example of Byzantine work, contains full-page miniatures of Moses and the four Evangelists. At the commencement of each gospel is a half-page illuminated ornament, immediately below which the text commences, written in letters of gold.

The picture of St. John is of great interest as illustrating an early tradition, which is to the effect, that John, before leaving Patmos, where he had been sent in exile by the Emperor, to return to Ephesus, first retired to a solitary place in the island, and there dictated his gospel to Prochoros, and when finished left it behind him as a memorial of his work among the inhabitants of Patmos. Prochoros, by tradition said to be one of the seven deacons of the Church at Jerusalem, or one of the seventy, afterwards Bishop of Nicomedia, is depicted in the bottom left-hand corner as writing from dictation. In the top right-hand corner is the hand, symbolical of inspiration.

### 9. Latin Gospel Book: The four Gospels.

*On vellum. About A.D. 950. (Lat. 110).*

Written and illuminated for the Emperor Otto the Great, whose portrait is painted on small medallions with inscriptions round them. The illuminations prefixed to each of the Gospels and the borders of the Canon of Eusebius have been supposed to be by an Italian hand and executed at St. Gall.

## Case No. 2.

# The Earliest Printed Bibles.

The precursors of the type-printed books were block-books, *i.e.* books in which not only the illustrations but the letterpress has been cut in relief in wood, and printed from the solid block, without any use of movable types. The precursors of the block-books were block-prints: single leaf pictures of religious subjects, drawn from the Bible or from the lives of saints, intended chiefly for distribution to the pilgrims at the popular shrines.

These block-prints and block-books were to be looked at, rather than to be read. They were copied, without doubt, from the manuscripts, and were intended for the instruction of the common people, for, as Pope Gregory is reported to have said: "The illiterate read by means of pictures."

At what date they were first produced in the West cannot now be ascertained, but the earliest dated example, and the only copy of it known, is the "St. Christopher print," here shown.

### 1. Saint Christopher carrying the Infant Christ.

*Block-print. 1423.*

The earliest known piece of printing to which a definite date is attached. It is posted on the inner board of the binding of a manuscript entitled "*Laus Virginis*," which was written in the Carthusian monastery at Buxheim, in Swabia, in 1418, the house where it was discovered by Heinicken in 1769. A similar print of "The Assumption" is pasted on the inside of the other board of the binding, and it is surmised that these prints were pasted in their present position, not with any idea of preserving them, but with the object of covering up the much bescribbled boards, and so making the book tidy.

The inscription at the bottom of the print reads:—

*Cristofori faciem die quacumq; tueris *** Millesimo cccc°*
*Illa nempe die morte mala non morieris *** xx° tertio:—*

**2. Apocalypsis S. Joannis.**

*Block-book. About A.D. 1450.*

From the single-leaf prints to the block-books was but a single step in the development of the art of printing.

The books were made up of single sheets, printed only on one side of the paper, and then, in many cases, pasted back to back. The reason for printing only on one side is obvious, when it is pointed out that the impression was taken by rubbing, with a dabber or burnisher, the back of the sheet of paper laid on the thinly-inked wood-block.

This volume consists of a set of prints, intended to illustrate the most remarkable portions of the apocalypse of St. John. It is in its original binding, dated 1467.

**3. An Original Wood-Block.**

*About A.D. 1450.*

The original block from which the second leaf of an edition of the "Apocalypsis S. Joannis" was printed.

**4. Biblia Pauperum.**

*Block-book. About A.D. 1450.*

Scenes from the life of Christ, each illustrated by two prefigurements from the Old Testament, with rhyming verses and texts. Manuscript versions of this "Bible of the Poor" of the 14th century are known, one such is in this library.

The open pages illustrate, on the left-hand:

*The Angel appearing to Gideon.*
*The incredulity of Thomas.*
*Jacob wrestling with the Angel.*

On the right-hand:

*Enoch taken up into Heaven.*
*The Ascension of Our Lord.*
*Elijah received up into Heaven.*

## 5. Ars Memorandi.

*Block-book. About A.D. 1450.*

A series of fifteen symbolical designs concerning the four Gospels, intended to serve as an aid to memory.

The four Evangelists are symbolized in the usual way: an Eagle for St. John, an Angel for St. Matthew, a Lion for St. Mark, and an Ox for St. Luke. In addition to the principal symbols are other smaller symbols referring to some incident in the chapter indicated by numerals. The intention of the work was to impress the events and incidents thus symbolized upon the minds of the people.

The open page shows the fourth plate for St. Matthew, the symbols of which are:

19. *Hands united.*—Marriage (ch. xix., 10).

20. *A Vine Branch.*—The Labourers in the Vineyard (ch. xx., 1–2).

21. *The Head of an Ass.*—Christ's entry into Jerusalem (ch. xxi., 1–5).

22. *A Table furnished.*—The Marriage of the King's Son (ch. xxii., 1–2).

23. *Moses' Seat.*—The Scribes and Pharisees, who sit in Moses' seat (ch. xxiii., 1–2).

24. *The Sun, Moon, and Stars.*—Christ foretelleth the Destruction of the Temple and the signs of His coming to Judgment (ch. xxiv., 1, 29).

The first book of importance to be printed by means of movable types, and to be issued from the press, was the Latin Bible, popularly known as the "Mazarin Bible," which was completed some time in or before 1456. It is generally supposed that the printing of the 36-line or "Pfister" Bible was commenced before the 42-line or "Mazarin" Bible, probably as early as 1448, although it was not completed until much later, probably in 1461. Hence it is probable that the 42-line edition was completed first, but that the 36-line edition was commenced first.

**6. Biblia Latina.**

[*Mainz: Attributed to Gutenberg, 1448—1461?*].
2 Vols. Folio.

This Latin Bible is known as the "36-line Bible" by reason of its 36 lines to the column, and to distinguish it from the 42-line edition. It is known as the "Pfister Bible," because the type in which it is printed was used at a later date by Albrecht Pfister, a printer at Bamberg. It gives no information as to place or date of printing, or the printer who produced it. The printing of it was probably commenced about 1448 by Gutenberg, before the 42-line Bible, but it was not finished until later, either by Pfister alone or in association with Gutenberg. The type is found in several other books printed by Pfister at Bamberg in 1461 and 1462 (see No. 8 in same Case).

**7. Biblia Latina (popularly known as the "Mazarin Bible").**

[*Mainz: Gutenberg, Fust and Schoeffer, 1450—1456*]. 2 Vols. Folio.

This Latin Bible is known as the "42-line Bible" to distinguish it from the "36-line Bible," and as the "Mazarin Bible" because the first copy to attract attention was discovered in the library of Cardinal Mazarin. It gives no information as to the printer or date and place of printing. It is thought to have been commenced by Gutenberg about 1450, and was probably finished and issued by Fust and Schoeffer about 1456. The copy in the Bibliothèque Nationale, Paris, contains a note at the end of each volume giving the date of the completion of the rubrication (August, 1456).

**8. Biblia Pauperum [In German].**

*Bamberg: A. Pfister, 1461?*

Printed not from blocks, but from movable letters, in the same type as that used for the "36-line Bible."

## Case No. 3.

# The First Printed Bibles in Various Languages.

1. **Bible (Greek and Latin). Novvm In- | strumentū omne, diligenter ab Erasmo Roterodamo | recognitum & emendatum . . . [The Greek text with a new Latin translation.]**

*Basle: Johann Froben, 1516.* Folio.

The first published edition of the New Testament in Greek.

It is said to have been executed by Erasmus and Froben in five months.

The New Testament volume of the Complutensian polyglot had been printed two years earlier (in 1514), but was not allowed to be circulated until 1520.

2. **Bible (Greek) . . . | Sacrae Scripturae Veteris | novaeque omnia | [Part 1, edited by Andreas Asulanus; Part 2, by Fredericus Asulanus; and Part 3 (Nov. Test.) by Franciscus Asulanus.]**

*Venice: Aldus, 1518.* Folio.

The first published edition of the whole Greek Bible (the Septuagint). The Complutensian polyglot, edited by Cardinal Ximenes, was printed in the previous year, but was not allowed to be issued to the public until 1520.

Aldus Manutius, the projector of the work, as well as its chief editor and printer, died in 1516, before it was completed.

3. **Bible (French).** [*Begin.*] Cy commence la table du nouueau testament. [*End.*] Cy finist lapocalipse et samblablement le nouueau testament [Translated from the Latin by Guyard des Moulins, with glosses inserted in the text.] Veu et corrige p[ar]. . . iullien macho et pierre sarget [i.e. Farget].

*Lyons: Bartholomieu Buyer* [*1474?*]. 4to.

The first printed edition of the New Testament in French. Without title page or pagination.

4. **Bible (German).** Begin. [B] Ruder Ambrosius der hat vns pracht ein cleine gab. Do mit hat er auch praucht die aller süssten prieffe . . . [Translated from the Latin Vulgate].

[*Strassburg: Johann Mentelin, 1466*]. 2 vols. Folio.

The first edition of the Bible printed in German.

Without title page, pagination, name of printer, place of printing or date.

It is not generally known that at least fourteen distinct editions of the Bible in German had been printed before Luther's first New Testament made its appearance in 1522.

5. **Bible (German).** Das Newe Testa- | ment Deutzsch. |

*Wittemberg:* [*Melchior Lotther*], [*September, 1522*]. Folio.

The first edition of Luther's New Testament. The woodcuts illustrating the Apocalypse are attributed to Lucas Cranach. In this issue the Dragon and the Scarlet Woman are each depicted wearing a tiara in the manner of the Popes. This gave such great offence, that in the second issue, of December, 1522, the offending pictures were cancelled, and an ordinary crown was substituted for the tiara in both instances.

A copy of the December issue is also in the library.

6. **Bible (Italian).** Biblia in lingua vulgare tradutta.

[*Venice: Nicolas Jenson*], *1471.* 2 vols. Folio.

The first Bible printed in Italian, and the first Bible printed with illustrations. The illustrations consist of the six cuts shown, which refer to the creation.

It is without title page, pagination, name of printer, or place of printing.

7. **Bible (Welsh). Testament | Newydd ein Arglwydd | Jesu Christ. | Gwedy ei dynnu, yd y gadei yr ancyfia- | ith, 'air yn ei gylydd or Groec a'r Llatin, gan | newidio ffurf llythyreu y gairiae-dodi. Eb law hyny | y mae pop gair a dybiwyt y vot yn andeallus, | ai o ran llediaith y'wlat, ai o ancynefin- | der y devnydd, wedy ei noti ai eg- | lurhau ar'ledemyl y tu da- | len gydrychiol. |**

[In English, that is to say:—The Testament of our Lord Jesus Christ; translated, as far as the difference of idiom permits, word for word from the Greek and the Latin, changing the type of the explanatory and supplemental words. Moreover, every word which appeared to be unintelligible, either by reason of local use, or on account of the strangeness of the matter, has been noted and explained on the margin of its page.]

*London: H. Denham, 1567.* 4to.

The first edition of the New Testament or of any portion of the Bible printed in Welsh. The translation was the work of W. Salesbury and R. Davies, Bishop of St. Davids. It was edited by the former with an epistle by the latter.

8. **Bible (Spanish). El Nvevo | Testamento | de . . . | Iesv Christo, | traduzido de Griego en len- | gua Castellana, por Fran- | çisco de Enzinas, dedi- | cado a la Cesarea | Magestad. | . . .**

*Antwerp: Esteuan Mierdmanno, 1543.* 8vo.

The first edition of the New Testament printed in Spanish.

9. **Bible (New England Virginian). Mamusse | wunneetupanatamwe | Up-Biblum God | . . . | Ne quoshkinnumuk nashpe. Wuttinneumoh Christ | noh asoowesit | John Eliot. |**

*Cambridge, [U.S.]: S. Green and M. Johnson, 1661—3.* 4to.

The first edition of Eliot's translation of the Bible into the language of the Indians of New England.

## Case No. 4.

# The English Bible.

**1. [Voragine: The Golden Legend. Translated out of Latin, through the French version, by William Caxton.]**

*Westminster: Wm. Caxton, 1483.* Folio.

The "Golden Legend" may very properly be placed among the English Bibles, containing, as it does, a fairly literal translation into English of nearly the whole of the Pentateuch, and a great part of the Gospels, mixed up with a good deal of priestly gloss, under the guise of the lives of Adam, Abraham, Moses, the Apostles, and others.

The book must have been read extensively by the people, or to the people, long before the days of Tindale and Coverdale, since numerous editions were printed during the latter years of the fifteenth century and the early part of the sixteenth century.

The reading in Genesis iii. 7 of "breeches" for "aprons," which is generally thought to be peculiar to the Genevan version of the Bible of 1560, and has led to its popular designation "Breeches Bible," was anticipated by Caxton in the "Golden Legend."

Hence this volume may be said to contain the earliest portion of the Bible printed in English.

**2. Facsimile of the earliest known complete English New Testament. Translated by William Tyndale. . . .**

[*Worms: Peter Schoeffer, 1525–6*]. 8vo.

William Tindale, under the influence of reflections growing out of circumstances of his life at Oxford, Cambridge and Little

Sodbury, contemplated the translation of the New Testament into English, as the noblest service he could render to his country. Happening one day (in the year 1523) to be in controversy with one of the reputed learned divines of his day, he was led to give utterance to the declaration with which his name will ever be associated: "... if God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou dost." He went to London in the hope of finding a sympathetic patron in the person of the Bishop of London (Cuthbert Tonstall), under whose protection he might carry out his project. He was, however, slowly forced to the conclusion that not in the leisure of a palace, nor anywhere in all England, but amid the dangers and privations of exile should the English Bible be produced. After a short residence in London he crossed to Hamburg, and there completed his translation of the New Testament from the original Greek, probably with the aid of Erasmus's Latin version and Luther's German version of 1522. He then proceeded to Cologne to arrange for the printing, probably at the press of Peter Quentell. The work had not proceeded far when the Senate of Cologne were persuaded to issue an order prohibiting the printing. Before the order could be carried into effect Tindale, taking with him the printed sheets, fled to Worms, where the enthusiasm for Luther, then at its height, provided a safe retreat.

Once at Worms the work, commenced and interrupted at Cologne, was continued and finished. We have no evidence that the edition commenced at Cologne was ever completed (the only known fragment of it is preserved in the British Museum). If it were, as some writers contend, then another edition in octavo must have been simultaneously issued, and large consignments without delay smuggled into England. This "*invasion of England by the word of God,*" which Cardinal Wolsey did everything in his power to prevent, commenced early in the year 1526, probably in the month of March.

It has been calculated that at least 80 per cent. of the words in the Revised Version of 1881 stand precisely as they stood in Tindale's Testament of 1525–6.

The difference between the quarto and the octavo editions

of the Testament is that the former contains marginal notes, "*pestilent glosses*" as they came to be described by Tindale's opponents, whilst the latter, this octavo edition, contains no notes.

This Testament was publicly and vigorously denounced by Bishop Tonstall at Paul's Cross, London, and burned in 1526. It was publicly burned a second time in May, 1530.

Of this edition only two copies are known to have survived: one preserved in the library of the Baptist College, Bristol, wanting the title page and prologue, probably eight leaves; the other in St. Paul's Cathedral Library, wanting probably 78 leaves.

This lithographed reproduction (one of six copies printed on vellum) was made from the Bristol copy, by Francis Fry, in 1862.

**3. [The Pentateuch or Five Books of Moses. Translated by William Tindale.]**

*Marlborow: Hans Luft, 1530—34.* 8vo.

Of the book of Genesis two editions are known, the first issued in 1530, the second in 1534. The copy contained in this volume is of the revised edition of 1534. The other four books are of the first edition. Each book has a distinct title page.

This copy has the marginal glosses intact. With perhaps one other exception these are usually cut away, as ordered by the Bishop, at least, the most "pestilent" of them. The reason for this order is obvious from a glance at the open pages.

Having completed and issued the New Testament, Tindale settled down to the study of Hebrew, in order to qualify himself for the translation of the Old Testament. In 1527 he took refuge in Marburg, where, in the intervals of study, he found time to issue his two most important controversial works, which constituted his manifesto. Early in 1530 his translation of the "Pentateuch," made direct from the original Hebrew, with the aid of Luther's German version, which had been printed by Hans Luft, was ready for circulation.

This little volume ranks second only to the 1525-6 New Testament, and is no less important as a monument of the English language.

4. The ne- | we Testament, dyly | gently corrected and | compared with the | Greke by Willyam | Tindale: and fynes- | shed in the yere of ou | re Lorde God. | A.M.D. & xxxiiij. | in the moneth of | Nouember.

*Antwerp: Martin Emperour, 1534.* 8vo.

The first revision of Tindale's Testament. In this edition the "Prologue to the Romans," filling 34 pages, first appears. This Prologue, written in 1526, after the issue of the first edition of the Testament, was printed in a separate form.

5. Biblia. | The Byble: that | is the holy Scrypture of the | Olde and New Testament, | faythfully translated in | to Englyshe, | M.D. xxxv. | . . . [By Miles Coverdale.]

[*Zurich: Christopher Froschover?*], *1535.* Folio.

The first complete Bible printed in English. The translation was made not from the original Greek and Hebrew but from the Vulgate and other versions by a Yorkshireman—Miles Coverdale, afterwards Bishop of Exeter. Nothing definite is known as to the place of printing or name of printer, but certain features point to Zurich and to Froschover.

There is a curious reading in Jer. viii. 22, where "Balm at Gilead" is rendered "Triacle at Galaad."

The Psalter in the "Book of Common Prayer" is substantially the same as that printed in the Coverdale Bible of 1535, and actually the same as that printed in the "Great Bible" of 1539.

6. The newe | Testament yet once | agayne corrected by | Wylliam Tyndall | . . .

[*Antwerp?*], *1536.* 8vo.

The only perfect copy known of the first edition of Tindale's second revision, which appeared in the year of Tindale's martyrdom at Vilvorde.

7. The Byble, | which is all the holy Scrip | ture: In whych are contayned the | Olde and Newe Testament truly | and purely translated into En- | glysh by Thomas | Matthew. | . . . M,D,xxxvii,

[*Antwerp: For R. Grafton and E. Whitchurch, of London*], *1537*. Folio.

"Thomas Matthew" is considered to be a name assumed by John Rogers, an intimate friend of Tindale, probably his literary executor, who became the first martyr in the Marian persecution.

This version comprises a reprint of Tindale's Testament and Pentateuch. From Ezra to the end of the Apocrypha, including Jonah, it is substantially Coverdale's version. But from Joshua to Chronicles the text differs so much from Coverdale's, that it is supposed to be from the translations left behind by Tindale. The work of Rogers was probably confined to the general task of editing the materials at his disposal and preparing marginal notes collected from various sources. This is generally considered to be the real primary version of our English Bible.

Of the place of printing or the printer nothing is definitely known.

8. The Byble in | Englyshe, that is to saye the con- | tent of all the holy scrypture, bothe | of y^e^ olde and newe testament, truly | translated after the veryte of the | Hebrue and Greke textes, by . . . | . . . dyuerse excellent | learned men, expert in theforsayde | tonges. |

*Prynted by Rychard Grafton &* | *Edward Whitchurch* | . . . *1539*. Folio.

The first edition of the "Great Bible," so called from its size, and from the fact that it is referred to, in the Injunctions issued to the clergy by Thomas Cromwell in 1538, as: "*the hole byble of the largest volume*" ordered to be "*set up in sum conuenient place wythin the said church that ye have cure of, whereas your parishioners may most comodiously resorte to the same and reade it.*"

This is a revision by Coverdale of Matthew's Bible of 1537, by the aid and with the assistance of Thomas Cromwell. It was printed partly in Paris and partly in London.

9. The | Nevve Testa- | ment of ovr Lord Ie- | sus Christ. | Conferred diligently with the Greke, and best ap- | proued translations. | VVith the arguments, aswel before the chapters, as for euery Boke | . . .

*At Geneva:* | *Printed By Conrad Badius.* | M.D.LVII.
8vo.

The only edition of any part of the Scriptures issued during the reign of Queen Mary (1553—1558), and that was edited by an exile, and printed at Geneva.

This version is ascribed to William Whittingham, one of the band of English exiles who found an asylum at Geneva. He married a sister of Calvin's wife, and in 1557 succeeded John Knox, as Pastor of the English Congregation.

The text is based upon Tindale's, compared with the Great Bible, and influenced by Beza's Latin translation.

It forms the groundwork of the New Testament in the Geneva Bible of 1560, but is distinct. It was the first Testament to be printed in "Roman" type and the first to show verse divisions, and with its elaborate apparatus of arguments, etc., forms the first critical edition of the New Testament in English.

10. The Bible | and Holy Scriptvres | conteyned in | the Olde and Newe | Testament. | Translated accor- | ding to the Ebrue and Greke, and conferred With | the best translations in diuers langages. | With moste profitable annota- | tions . . .

*At Geneva.* | *Printed by Rouland Hall.* M.D.LX.
4to.

The first edition of the "Genevan Version." The earliest Bible printed in Roman type, with verse divisions, and in a handy and cheap form.

The revision was mainly the work of three men: Wm. Whittingham, Anthony Gilby and Thomas Sampson, exiles at Geneva.

It obtained speedy and permanent popularity, and, although never formally recognised by authority, for three generations maintained its supremacy as the Bible of the people. It is said that its phrases find an echo in quotations, from Shakespeare to Bunyan. Between 1560 and 1640 something like 150 editions were called for. It was reckoned a better translation than any that had ever been printed before, probably because it embodied in the notes the current and popular Calvinism of that day.

11.* **The | Holy | Bible, | Conteyning the Old Testa- | ment, and the New: | ¶ Newly Translated out of | the Originall Tongues: and with | the former Translations diligently | compared and reuised, by his | Maiesties speciall Com- | mandement. | ¶ Appointed to be read in Churches. | — |**

¶ *Imprinted | at London by Robert | Barker, | Printer to the | Kings most Excellent | Maiestie* | — | Anno Dom. 1611. Fol.

The first edition of "King James' Bible," commonly called the "Authorised Version."

The idea of this new translation was due to John Rainolds, President of Corpus Christi College, Oxford, the Puritan leader at the Hampton Court Conference, 1604. The King took up the proposal warmly, and its achievement was due to his Royal interest and influence. The translators numbered about fifty, and were divided into six companies, each company being responsible for a certain section of the Scriptures. The results of their several labours were subjected to mutual criticism, and then underwent nine months' final revision by a representative committee of six members.

The directions were to take the "Bishops' Bible" as a basis and to consult the other versions. Like all the principal English Versions from 1537 to 1885, this version was built upon the foundations laid by Tindale and Coverdale. It won its way by sheer merit, until gradually it displaced even the Geneva Bible in popular affection, and established itself as the sole recognised version of the Bible in English. From about the middle of the seventeenth century down to the appearance of the Revised Version in 1881—5 it reigned without a rival.

There seem to have been two impressions of this first edition, probably due to the impossibility of one printing office being able to supply in the time allotted the number of copies required, about 20,000. One impression reads in Ruth iii. 15: "*She* went into the citie"; the other reads "*He* went into the citie," with the result that two series of editions of this version grew up. One following the "She" edition, the other the "He" edition.

It is impossible to say which, if either, was the earlier, although precedence is generally given to the "He" edition' of which this is a copy.

11. The | Nevv Testament | Of Iesvs Christ, Trans- | lated Faithfvlly Into English, | out of the authentical Latin, according to the best cor- | rected copies of the same, diligently conferred vvith | the Greeke and other editions in diuers languages: vvth | Argvments of bookes and chapters, Annota- | tions, and other necessarie helpes, for the better vnder- | standing of the text, and specially for the discouerie of the | Corrvptions of diuers late translations, and for | cleering the Controversies in religion, of these daies: | In the English College of Rhemes. | . . .

*Printed at Rhemes,* | *by Iohn Fogny.* [*1582.* . . . 4to.

The first Roman Catholic version of the New Testament printed in English.

Translated from the Latin Vulgate by Gregory Martin, William Allen (afterwards Cardinal), and Richard Bristow, but principally by the first-named.

This version exercised an influence upon the terminology of the 1611 Bible (the authorised version), but not upon the structure of its text. The Old Testament was not issued until 1609 at Doway.

12. The | Holy Bible, | Containing the Old and New | Testaments: | Newly translated out of the | Original Tongues; | And with the former | Translations | Diligently compared and revised. |

*Philadelphia:* | *Printed and Sold by R. Aitken, at Pope's* | *Head, Three Doors above the Coffee* | *House, in Market Street.* | M.DCC.LXXXII. 12mo.

Probably the first complete English Bible printed in America. The copy in the British Museum contains a note in Aitken's writing, which certifies it to be the "first copy of the first edition of the Bible ever printed in America in the English language."

## Case No. 5.

# Works of the Reformers.

1. Luther (Martin). Dispvtatio D. Mar | tini Lvther The- | ologi, Pro De | claratione Virtvtis In | dvlgen- | tiarvm. |

[*Wittenberg, Johann Grunenberg.*] [Colophon:] M.D.XVII. 4to.

The original edition in book form of the Theses of Martin Luther against the system of indulgences, affixed by him to the gate of the University of Wittenberg.

2. Luther (Martin). Deudsch Ca- | techismus. | Gemehret mit einer newen | vnterricht vnd verma- | nung zu der Beicht. | Mart. Luth. | 1529. |

[Colophon:] *Gedrückt zu Wit | temberg durch | Georgen Rhaw* | M.D.XXIX. | 8vo.

3. Luther (Martin). Ain Sermon von dem | wucher, Doctor Martini Luthers | Augustiner zu Wittemberg. | . . . |

[Colophon:] *Gedruckt zu Augspurg, durch Siluanum Ottmar* | . . . Anno (1520). 4to.

4. Henry VIII. (King of England). Assertio Septem Sa- | cramentorum aduersus Martin. | Lutherū, ædita ab inuictis- | simo Angliæ et Fran- | ciæ rege, et do. Hy- | berniæ Henri- | co eius no | minis o- | ctauo. |

[Colophon:] *Apud inclytam urbem Londinum in ædibus Pynso- | nianis.* An. M.D.XXI. quarto Idus Iulij. | . . . 4to.

This is one of the three copies known printed on vellum of the work written by Henry VIII. against Luther, for which he

received the title "Defensor Fidei." It was a presentation copy to Louis II., King of Hungary, and bears the inscription in Henry's handwriting "Regi Daciae." On the binding are the arms of Pope Pius VI.

5. Hutten (Ulrich von). Vlrichi Ab Hvtten | Cum Erasmo Roterodamo . . . | . . . | Expostvlatio | A priore deprauatione | uindicata iam. | Othonis Brvnfelsii | Pro Vlricho Hutteno defuncto, ad | Erasmi Roter. Spongiam, | Responsio. | .

[*Strassburg: Johann Schott, 1523.*] 8vo.

6. Hutten (Ulrich von). Vlrichi Ab | Hvtten | cum | Erasmo Roterodamo, Presbytero, Theologo, | Expostvlatio. |

[*Strassburg: Johann Schott, 1523.*] 4to.

7. Melanchthon (Philipp). Loci | Commvnes Rervm | Theologicarvm | Sev Hypoty- | poses Theo- | logicae. |

*VVittembergae.* | An. M.D.XXI. | 8vo.

8. Melanchthon (Philipp). Ad Nobi- | lem Et Genero- | svm Comitem Ioannem A | vveda &c. Epistola Phi- | lippi Melanthonis. |

*Francoforti* | *: (Apud Chri-* | *stianum Egenolphum* | *), 1539.* 8vo.

9. Savonarola (Girolamo). Libro di Frate Hieronymo da Ferrara dello ordine de Frati pre | dicatori: della uerita della Fede Christiana, sopra | el Glorioso Triompho della Croce di Christo. | .

[*Florence: Bartholomaeus, presbyter, 1496.*] Folio.

10. Savonarola (Girolamo). A goodly exposition vpon the xxx. psalme | In te domine speraui | [Appendix to the Horae ad usum Sarum.].

*London: John Byddell for William Marshall,* 1535. 4to.

11. Zwingli (Ulrich). Svbsidivm Si- | ve Coronis De Evcharistia | . . .

[Colophon:] . . . *Ex* | *Tiguro.* 20. die Octobris. Anno | M.D.XXIIII.|

12. Erasmus (Desiderius). Spongia Erasmi Ad- | uersus aspergines Hutteni. |

[Colophon:] *Basilae: Per Jo. Fro-* | *benivm,* An. M.D. | XXIII. Mense Se- | ptembri. | 8vo.

13. Erasmus (Desiderius). Vidva Chri | stiana Per Des. Eras. Ro- | terodamum ad serenissimam | pridē Hungariæ Boœmiæque | reginā, Mariam . . . | . . . | . . . | . . . | Liber Lactātij Firmiani de opi | ficio dei, per Des. Eras. Rote- | damvm accurate recognitus, | & additis scholijs illustratus. | . . . | Anno M.D. XIX. |

[Colophon.] [*Paris*]: *Sub Prelo Vidouæo, Impensis* | *Ægidii Gourmontij.* | M.D.XXIX. | 8vo.

14. Erasmus (Desiderius). A booke called in latyn En- | chiridion militis christiani, | and in englysshe the ma- | nuell of the christen | knyght, replenys- | shed with moste | holsome pre- | ceptes, | made | by the famous | clerke Erasmus of | Roterdame, to the whiche | is added a newe and | meruaylous pro- | fytable pre- | face. | .

[Colophon:] *Im-* | *printed at London by wynkyn* | *de worde, for Johan Byddell,* | *otherwyse Salisbury, the xv.* | *daye of Nouembre. And be for* | *to sell at the sygne of our Lady* | *of pytie next to Flete bridge.* | *1533.* | . . . |

This translation hase been attributed to W. Tindale, who, according to his own testimony translated this work of Erasmus.

15. Tindale (William). The obediē⁊ ce of a Christen man and how Chr | istē rulers ought to governe, | where in also (yf thou ma- | rke diligently) th- | ou shalt fynde | eyes to pe- | rceave | the | crafty conveyaūce of all | iugglers. |

[Colophon:] *At Marlborow in the lade of* | *Hesse The seconde daye of Octo* | *ber. Anno.* M.CCCCC.XXVIIJ, *by* | *me Hans luft.* | 8vo.

16. Tindale (William). The para- | ble of the Wicked | Mammon. | Compiled in the yere | of our Lorde. M.D. | xxxvi. W. T. | . . .

*Imprynted at London in* | *Fletestrate at the sygne of* | *the Rose Garlande by* | *Willyam Cop-* | *land.* | M.D.XLIX. | 8vo.

17. Tindale (William). The Prac- | tyse of prelates. | . . .

*Imprinted* | *at London by Anthony Scoloker,* | *And Wyllyam Seres. Dwel-* | *lynge in the Sauoy rentes* | *Wythoute Temple-* | *barre.* | . . . | [1550?] 8vo.

18. Tindale (William). The exposi- | tion of the fyrste Epistle of seynt | Ihon with a Prologge be- | fore it: by W. T. |

[*Antwerp: Martin Lempereur*] [Colophon:] The yere of our lorde. 1531. in September. | 8vo.

19. Frith (John). A boke ma- | de by Iohn Fryth prysoner in | the Tower of London, answerynge vnto | M. Mores letter, which he wrote against | the fyrste lytle treatyse that Iohn Fryth | made, concernynge the Sacramente of the | body and bloude of Christ: vnto which boke | are added in the ende the artycles of his exa- | mynacyon before the Byshoppes of Lon- | don, Wynchester and Lyncolne . . .

*Newly corrected and prynted after the | fyrst copye, by Richard Iugge, dwellynge | in Powles church yarde, at the sygne of the | Byble.* | . . . [Colophon:] *Imprynted in the yare of oure | Lorde.* M.D.XLviii.

20. Roy (Willliam) and Barlow (Jerome).

Rede me and be nott wrothe
For I saye no thynge but trothe.

I will ascende makynge my state so hye,
That my pompous honoure shall never dye

O Caytyfe when thou thynkest least of all,
With confusion thou shalt have a fall.

[A satire in verse directed against Cardinal Wolsey.]

[*Strassburg 1528?*] 8vo.

First edition of a work of well-known rarity, as Cardinal Wolsey "caused a certayne man to bye them all uppe."

21. Wiclif (John). Vvicklieffes | Wicket. Faythyully | ouerseene (by M. C[overdale?]) and corrected after the originall and first co | pie . . . | . . . | . . . | . . . | . . . Here vnto is added an Epi | stle to the reader. With the pro | testacion of Iohn Lassels | late burned in Smyth- | felde: and the Te- | stament of Wyllyam Tra- | cie Esquire, expounded | by Willyam Tyn- | dall and Ihon | Frythe | . . .

[n.p., c. 1550.] 8vo.

22. Coverdale (Miles) *Bishop of Exeter.* A confutacion of that | treatise, which one Iohn Stan- | dish made agaynst the protestacion of | D. Barnes in the yeare, | M.D. XL. | Wherein, the holy scriptures (peruerted and | wrested in his sayd treatise) are restored to their | owne true vnderstonding agayne | by Myles Couer- | dale. | . . .

[n.p., c. 1540.] 8vo.

23. Calvin (Jean). The Cate- | chisme Or Manner | to teache children the Christian religion, | wherein the Minister demandeth the que- | stion, and the childe maketh answere. | . . .

[*Geneva*]: *By Iohn Crespin.* M.D.LVI. 8vo.

24. Calvin (Jean). Of the life | or conuersation of a Christen | man, a right godly treatise, wyrtten in the | latin tonge, by maister Iohn Caluyne, | . . . | . . . | . . . Translated into English | by Thomas Broke . . .

[Colophon:] *Imprinted | at London by Iohn Daye & | Wyllyam Seres dwelling in Sepul- | chres parishe, at the signe of the | Resurrection: and are to be | solde at the litle conduit | in Chepeside.* | 1549. 8vo.

25. Fox (John). Actes and Monuments of these latter and perillous dayes, touching matters of the Church, wherein ar comprehended and described the great persecutions & horrible troubles, that haue bene wrought and practised by the Romishe Prelates, speciallye in this Realme of England and Scotlande, from the yeare of our Lorde a thousande, vnto the tyme nowe present . . .

*Imprinted at London by Iohn Day, dwellyng ouer Aldersgate* . . . [Colophon:] . . . Anno. 1563. the. 20. of March. . . . Fol.

## Case No. 6.

# Early Devotional Books.

1. Bonaventura, *Saint and Cardinal.* [*Begin.*] Prologus ī meditacões vite dn̄i nr̄i ih'u xp̄i.

[Colophon:] *Impressum est hoc psens opusculu i augusta per me Gintherum | dictu zeyner de reutlingen.* iiii° ydus marcij. Anno ix° octauo. [1468]. | Folio.

This work, "Meditations on the life of Christ," is attributed to Cardinal Bonaventura without sufficient evidence.

2. Augustine, *Saint, Bishop of Hippo.* [*Begin.*] Ex libro retractacionum sancti augustini episcopi | [Fol. 1, recto, line 20:] Liber confessionum primus Sancti Augustini Epi- | scopi feliciter Incipit | [Fol. 127 verso, line 30.] Sancti augustini Liber tredecimus Incipit, | . . . [*End.*] Sic sic accipietur: | sic inuenietur : sic aperietur. |

[*Strassburg: J. Mentelin, 1470?*]. Folio.

The first printed edition of the Confessions of St. Augustine.

3. Imitatio Christi. [*Begin.*] Incipit libellus consolatorius ad instructō*em* deuoto*rum* | Cuius primū capitulū est de imitacõe xp̄i & ɔtemptu | damni vanitatum mundi. Et q'dam totū libellum | sic appellant scilicet libellum de imitatione xp̄i . . . | [*End.*] Viri egregi j Thome montis sancte Agnetis in | Traiecto regularis canonici libri de xp̄i imitatiõe | numero quatuor finiunt feliciter. per Gintheum | zainer ex reutlingen *pro*genitū literis impssi ahenis. |

[*Augsburg*]: *G. Zainer,* [*1471?*]. Folio.

The first printed edition of "The Imitation of Christ."

4. **Guilleville (Guillaume de). This book is intytled the pylgremage of the sowle, translated | oute of Frensshe in to Englysshe, whiche book is ful of deuonte | matters touchyng the sowle, and many questyons assoyled, to cau | se a man to lyue the better in this world, And it conteyneth fyue | bookes, . . . |**

[This is the second part of G. de Guilleville's "Romant des trois pelerinages," translated by J. Lydgate (?) from a prose version of the original by J. Gallopez. Edited by W. Caxton.]

[Colophon:] *Emprynted at westmestre by william Caxton, And fynysshed | the sixth day of Iuyn, the yere of our lord,* M.CCCC.*lxxxiii.* | *and the first yere of the regne of kynge Edward the fyfthe.* | Folio.

5. **Speculum Vitae Christi. Incipit Speculum vite Cristi. [Variously attributed to St. Bonaventura, to Cardinal Bonaventura Baduarius, and to J. Gorus.] (A shorte treatyce of the hyhest and most worthy sacramente | of crystes blessid body. and the merueylles therof. | —A deuoute oreyson to the holy sacrament)**

[Fol. t 3 recto, line 14:] *Emprynted by wyllyam caxton* [*Westminster, 1488?*]. Folio.

6. **Hylton (Walter). [Beneath a woodcut with inscription.] Scala perfeccōnis.**

[Fol. S 5 recto, line 1:] Lenuoye.

Infynite laude with thankynges many folde
I yelde to god me socouryng wyth his grace
This boke to finysshe whiche that ye beholde
Scale of perfeccion calde in euery place
Wherof thauctor walter Hilton was
And wynkyn de worde this hath sett in prynt
In willyam Caxstons hows so fyll the case
God rest his soule. In Ioy ther mot it stynt
. . . . . .

[Fol. S 5 recto, at end:]

Finit felicit' liber intitulatus
Scala perfeccionis inpressus
Ano salutis. M.cccc.lxxxxiiii. Folio.

7. Ars Moriendi. The arte or crafte to lyue well. . . . | The crafte to lyue well | and to dye well. | [Translated by Andrew Chertsey.]

[Colophon:] . . . *Enpry* | *ted at London in Flete strete in the* | *sygne of y sonne by wynkyn de wor-* | *de*, y yere of our lorde. M.CCCCC. | and .v. this boke was fynysshed the | xxi. daye of Ianuary. | Folio.

8. Ordinary of Christian Men. Thordynary of | crysten men. | [Colophon:] Here endeth the boke named the ordynarye of | crysten men newely hystoryed and transla- | ted [from l'Ordinaire des Chrestiens] out of Frensshe into Englysshe. En- | prynted in the cyte of London in | the Fletestrete in the sygne | of 'y sonne by Wynkyn | de worde. y' yere of our lorde. | M. cc | ccc | .vi. |

*London: Wynkyn de Worde, 1506.* 4to.

9. Mirror of Our Lady. Hereafter Folow- | ith the boke callyd | the Myrroure of Oure Lady very | necessary For all relygyous persones. | [By T. Gascoign?]

[Colophon:] *Fynysshed and Im-* | *pryn in the sub* | *urbes of* | *the Famous* | *Cytye of Lodon* | *withoute temple barre* | *by me Richarde Fawkes.* | *dwellynge in Durresme rentes* | *or else in Powles churcheyerde at the* | *sygne of the .A.B.C.* | The yere of oure Lorde god A.M.CCCCC.XXX. | the fourthe day of the moneth of Nouember. | Folio.

10. Primer. A goodly prymer in englyshe, newly corrected and printed, with certeyne godly meditations and prayers added to the same, very necessarie & profitable for all them that ryghte assuredly understande not y^e^ latine & greke tongues . . .

[Colophon:] *Imprynted at London in Fletestrete by Johñ Byddell, dwellynge at the signe of the Sonne, next to the cundite, for wylliam Marshall,* the yere of our lorde god M.D.XXXV. the XVI. day of June. 4to.

Printed on vellum.

11. **Henry VIII., King of England. A neces- | sary Doctrine and eru- | dition for any chrysten | man, set furth by the | kynges maiestye of | Englande. &c. | . . .**

[Colophon:] *Imprinted at London in | Flete-strete by Thomas Berthelet,* | . . . | the XXIX. daye of Maye, | the yere of our lorde. | M.D.XLIII. | . . .

This work is commonly known as "The King's Book." It was a republication, with alterations, additions, etc., of the "Institution of a Christen Man," otherwise styled "The Bishops' Book," which appeared in 1537.

12. **Book of Common Prayer. The | booke of the common praier | and administracion of the | Sacramentes, and | other rites and | ceremonies | of the | Churche: after the | vse of the Churche of | Englande. |**

*Londini: in officina Richardi Graftoni,* | . . . | . . . | Anno Domini. M.D.XLIX. | Mense Martij. | Folio.

The first edition of the Book of Common Prayer.

13. **Day (Richard). A Booke Of | Christian Pray- | ers, collected out of | the aunciēt writers, and | best learned in our tyme, | worthy to be read with an | earnest mynde of all Chri- | stians, in these daungerous | and troublesome dayes, | that God for Christes | sake will yet still | be mercyfull | vnto vs. | [By R. D., i.e. Richard Day.]**

*At London:* | *Printed by Iohn Daye,* | *dwellyng ouer Aldersgate.* | 1581. | . . . | 8vo.

The portrait of "Elizabeth Regina" engaged in devotional exercises which appears on the verso of the title has earned for this work the name of Queen Elizabeth's Prayer-book. The Dance of Death, accompanied by simple rhyming couplets, forms part of the border illustrations, being used twice for this purpose.

## Case No. 7.

# Devotional Books, Hymn Books, etc.

1. Ars Moriendi. The book Intytulyd The art | of good lywyng, & deyng. |

   [Fol. ii[7] recto.] . . . imprentyt in parys the .xxx. | Day of the mowneth of May. | [Fol. ii[7] verso:] [Device of A. Verard.] [Fol. ii[8] recto:] Et thys suffycys of the joys of paradis and conseqwently of al the traytte the qwych as beyn translayt in parys the xiii. of May of franch in englysh oon thowsand .v. hondreth et .iii. years . . . Folio.

   The first book printed in the Scottish dialect.

2. Imitatio Christi. A full deuoute & gostely treatyse of y' Imytaciō & | folowynge y' blessyd lyfe of our most merciful saui | our cryst: cōpyld ī Laten by . . . | . . . master Iohn Gerson: & trāslate in to english | the yeare of our lorde M.D.II. by mayster wyllya at | kynson . . . Part 2, Fol. A1 verse, line 6. In pryn- | ted at the cōmaudement of y' most | excellent. prynces Margarete . . . | . . . | . . . | . . .—Coūtes of Rychemount and Derby | And by the same Prynces it was trās- | lated out of Frēche into Englysshe in | fourme & maner ensuynge The yere | of our lorde god M.D. iiii. |

   [Colophon:] *Inprynted at london in Fletestre at the signe of* | *the Sonne by wynkyn de worde.* | [1510—19?]. 4to.

   The first English edition of the "Imitation of Christ."

3. Baxter (Richard). The saints everlasting rest: or, a treatise of the blessed state of the saints in their enjoyment of God in glory . . .

*London: printed by Rob. White, for Thomas Underhil and Francis Iyton, and are to be sold at the Blue Anchor and Bible in Pauls Church-yard . . . 1650.* 4to.

The first edition. It contains the well-known passage in part 1, chap. 7, sect. 4, in which Baxter describes heaven as the "Parliamentum Beatum," into which he introduces Lord Brooke, Pym, Hampden, and White, deceased members of the Long Parliament. In consequence of many taking exception to this passage it was omitted from all editions pasnted after 1659.

4. Austin (William). Deuotionis Augustinianæ Flamma. | Or | Certayne Deuout Godly, | & Learned Meditations. | Written by . . . | . . . William | Austin . . . | . . . | . . . | Set forth, after his decease, by his | deare wife & Executrix, M^rs^ | Anne Austin . . .

*London: Printed for Iohn Legat, and | Ralph Mab, 1635.* | Folio.

5. Bunyan (John). Some gospel-truths opened according to the Scriptures, or, the divine and humane nature of Christ Jesus, his coming into the world . . . and second comming to judgment, plainly demonstrated and proved . . .

*London: printed for J. W. and are to be sold by Mathias Cowie, bookseller in Newport-pagnel, 1656.* 12mo.

Bunyan's first book.

6. Bunyan (John). The pilgrim's progress from this world, to that which is to come: delivered under the similitude of a dream wherein is discovered, the manner of his setting out, his dangerous journey; and safe arrival at the desired country . . .

*London: printed for Nath. Ponder at the Peacock in the Poultrey near Cornhil, 1678.* 8vo.

The first edition.

7. **Bunyan (John). The pilgrim's progress from this world to that which is to come. The second part . . .**

*London: printed for Nathaniel Ponder at the Peacock in the Poultry, near the Church, 1684.* 12mo.

The first edition of the second part.

8. **Bunyan (John). The holy war, made by Shaddai upon Diabolus, for the regaining of the metropolis of the world, or, the losing and taking again of the town of Mansoul . . .**

*London: printed for Dorman Newman at the King's Arms in the Poultry; and Benjamin Alsop at the Angel and Bible in the Poultry, 1682.* 8vo.

The first edition.

9. **Milton (John). Paradise lost. A poem written in ten books . . .**

*London: printed and are to be sold by Peter Parker under Creed Church neer Aldgate . . . 1667.* 4to.

The first issue of the first edition with the first title page.

10. **Watts (Isaac). The Psalms of David imitated in the language of the New Testament, and apply'd to the Christain state and worship . . .**

*London: printed for J. Clark, at the Bible and Crown in the Poultry . . . 1719.* 12mo.

The first edition.

11. **Herbert (George). The | Temple. | Sacred Poems | and Private Eja- | culations. | . . .**

*Cambridge: | Printed by Thom. Buck, | and Roger Daniel, printers | to the Universitie. | 1633.* | 12mo.

The first edition.

12. **Sandys (George). A Paraphrase | Vpon | The Psalmes | Of David | And | Upon The Hymnes | Dispersed throughout | The Old And New | Testaments. | By G. S. |**

*London: | At the Bell in St. Pauls | Church-yard.* | CIↃ.IↃC.XXXVI. | . . . | 8vo.

The first edition.

**13. Moravian Hymn-Book. Das Gesang-Buch der Gemeine in Herrn-Huth (Anhang [i—xii] als ein zweyter Thiel zu dem Gesang-Buche der evangelischen Brüder-Gemeinen.)**

1735-[—45.] 8vo.

The first edition of the Moravian hymn book (Count Zinzendorf's) of which Wesley made much use in the compilation of his own hymn book.

**14. Wesley (John). A collection of Forms of Prayer for Every Day in the Week. The sixth edition.**

*Bristol: Felix Farley, etc., 1742.* 8vo.

The first work printed for John Wesley.

**15. Wesley (John) and (Charles). Hymns and Sacred poems.**

*London: William Strahan, 1739.* 12mo.

The first edition. Interesting as containing the first printed hymns written by Charles Wesley. The manuscript hymn appears to be a good deal in the style of Charles Wesley's hand, and was written in the year of the publication of the Hymn Book.

**16. Newton (John) and Cowper (William). Olney hymns, in three books. Book I. On select texts of Scripture. Book II. On occasional subjects. Book III. On the progress and changes of the spiritual life . . .**

*London, 1779.* 12mo.

The first edition.

**17. Keble (John). The Christian year: thoughts in verse for the Sundays and holydays throughout the year . . .**

*Oxford: printed by W. Baxter for J. Parker . . . 1827.* 8vo.

The first edition.

## Case No. 8.

# Some Interesting Autographs and Personal Remains.

**1. Oliver Cromwell.**

Signature of Cromwell, as Lord Protector, to a Commission, dated at Whitehall, 14 August, 1656, appointing John Pearson, Lieut.-Colonel of the Regiment of Foot of which Colonel William Daniel is Colonel.

**2. John Bradshaw, President of the trial of Charles I.**

A letter to the Commissioners of the Navy, dated at Whitehall, 2° October, 1650.

**3. George Whitefield.**

A letter dated from York, July 11th, 1753, to "Mr. Dixon.

*My Dr. Mr. Dixon*

*Thus far but no further am I as yet advanced in my way to Scotland, and was I to comply with the pressing invitations of the Yorkshire people, I know not when I should get there at all. The fields are exceedingly white ready unto harvest, but by preaching thrice a day to great multitudes my poor tabernacle is enfeebled and I have catch'd such a cold that I cannot well write much. Strange that I can do no more for Him who hath done and suffer'd so much for me. Be pleased do remember me to all, and acquaint Dr. Mr. Savage and his*

*wife that I hope to send them an Historical letter from Newcastle where I expect to be next Lord's day. The underwritten books must be sent directed to Mr. Benjamin Kirk (?) Woolstapler in Leeds, Yorkshire by the very first opportunity. I thought it would not be long before I troubled you. But as you love me for His sake you will not esteem it a trouble. I shall be glad to hear that your soul prospers and that all goes on well at the Tabernacle. Dr. Jemmy Cox can tell you how to direct. I hope to see Edinburgh next week. My hearty love to Him and all. Accept the same yourself from, Dr. Mr. Dixon,*

*Your affec: Friend and Servt. for*
*Jesus His sake*

*G. W.*

**4. John Wesley.**

A letter dated from Lewisham, February 26, 1772, to Mr. Chr. Hopper in Bradford.

**5. Charles Wesley.**

A letter dated from Newcastle, November 10, 1746, to Mr. Blackwell, in Change Alley, London.

**6. The Countess of Huntingdon.**

A letter dated December 11, 1785, to Mr. Carpenter, at the Countess of Huntingdon's Vineyards, Bath.

**7. Matthew Henry.**

Notes of a Sermon on Psalm 127, i., in the handwriting of Matthew Henry, the Commentator.

**8. Elizabeth Fry's Bible: The Holy Bible. . . .**

*Edinburgh: Printed by Sir J. H. Blair and J. Bruce, 1799.* 4to.

The following note, in the handwriting of Richenda Reynolds,

the eldest daughter of Mrs. Fry, appears on the front board of the Bible:—

*Richenda Reynolds, 1845.*

*This Bible was used daily by my beloved mother, Elizabeth Fry, for many years, when she was at home. She died October 13th, 1845. The marks and comments are all her own.*

The markings referred to are of extreme interest, revealing the source of her inspiration, strength, and comfort.

Against Psalm CI., Verses 1—4:—

"I will sing of mercy and judgment; unto thee, O Lord, will I sing.

"I will behave myself wisely in a perfect way. . . . I will walk within my house with a perfect heart.

"I will set no wicked thing before mine eyes. . . ."

is the note:—*Oh, for grace to do this, of myself I cannot.*

Against Psalm CXIX., Verse 53,

"Horror hath taken hold upon me, because of the wicked that forsake Thy law."

is the note:—*Has often been my case.*

Against Psalm CXIX., Verse 101,

"I have refrained my feet from every evil way, that I might keep Thy word."

is the note:—*I desire to do so.—E.F.*

Many of the markings are also of great biographical interest, for example:—

Against Psalm LX., Verses 1—3,

"O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. . . .

"Thou hast shewed thy people hard things; thou hast made us to drink the wine of astonishment."

is the note:—*How applicable to my experience!* ——11, 1828.

Against Isaiah I., Verse 25,

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin."

is the note:—*In the midst of our trouble,* 1828.

The depth of meaning and the pathos of these words may in a measure be estimated, when we recall the fact that it was in 1828 that Mrs. Fry's husband became bankrupt and he and his family sank from affluence to poverty.

Exhibited by the side of the Bible are a letter from Mrs. Fry to her daughter, Mrs. Reynolds, and a pen and ink sketch signed E. Fry.

**9. Bishop Heber's Hymn, "From Greenland's Icy Mountains."**

The original manuscript with the pencil note "A Hymn to be sung in Wrexham Church after the sermon during the collection."

On Whit-Sunday, 1819, the late Dr. Shipley, Dean of St. Asaph, and Vicar of Wrexham, preached a sermon in Wrexham Church, in aid of the Society for the Propagation of the Gospel in Foreign Parts. That day was also fixed upon for the commencement of the Sunday Evening Lectures intended to be established in the Church, and the late Bishop of Calcutta (Heber), then Rector of Hadnet, the Dean's son-in-law, undertook to deliver the first lecture. In the course of the Saturday previous, the Dean and his son-in-law being together at the Vicarage, the former requested Heber to write "something for them to sing in the morning," and he retired for that purpose from the table where the Dean and a few friends were sitting, to a distant part of the room. In a short time the Dean enquired, "What have you written?" Heber having then composed the three first verses read them over. "There, there, that will do very well," said the Dean, "No, no, the sense is not complete," replied Heber. Accordingly he added the fourth verse, and the Dean being inexorable to his request of "Let me add another, oh, let me add another," thus completed the hymn which has since become so celebrated;—it was sung the next morning in Wrexham Church, the first time.

**10. Martin Luther. In primum librum Mose enarrationes . .**

*Witenbergae: per P. Seitz, 1544.* Folio.

The title page has an inscription in Hebrew and Latin in the handwriting of Martin Luther presenting the book to Marc Crodel, Rector of the College of Torgau.

11. Epistolae Obscurorum Virorum. Epistole obscurorum virorum ad Vene | rabilem vi*rum* magistrum Ortuinū Gratiū Dauentriēsem Colonie | agrippine bonas litteras docentem: varijs et locis et temporib' mis | se: ac demum in volumen coacte. | Cum multis alijs epistolls in fine | annexis q*uæ* in prima impres- | sura non habentur. | [By Joannes Crotus, Ulrich von Hutten and others.]

[*Colophon:*] . . . *In* | *Venetia impressum in impressoria Aldi* | *Minutij Anno quo supra* | . . . [*c. 1516*]. 4to.

The colophon is fictitious, the name of the printer and of the place of printing being uncertain.

These letters were intended to satirize the state of the monasteries at this time. The immediate occasion of their issue was the controversy between Reuchlin and Pfefferkorn, a converted Jew, who advocated the destruction as heretical of the whole Jewish literature, except the Bible, and was supported in this by the Dominicans of Cologne.

This copy belonged to the celebrated reformer, Philipp Melanchthon, and has many marginalia from his pen.

PRINTED BY
SHERRATT & HUGHES
ST. ANN STREET
MANCHESTER